

THE
CHRISTIAN MONITOR,

AND

RELIGIOUS INTELLIGENCER.

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FOR THE CHRISTIAN MONITOR.

Extract from Andrew Fuller's reply to the observations of Philanthropos, on the Death of Christ.

SECTION I.

(Continued from page 531.)

AGAIN, Christ laid down his life as a SURETY. He is expressly called the *surety* of a better testament. He needed not to be a surety in behalf of the Father; to see to the fulfilment of his promises, seeing there was no possibility of his failing in what he had engaged to bestow; but there was danger on our part. Ought we not therefore to suppose that after the example of the high-priest under the law, Christ was a surety for the people to God? and if so, we cannot extend the objects for whom he was a surety beyond those who are finally saved, without supposing him to fail in what he has undertaken. In perfect conformity with these sentiments, the following scriptures represent our Lord Jesus, I apprehend, as having undertaken the certain salvation of all those for whom he lived and died. "It became him for whom are all things—in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. He died, not for the Jew—

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ish nation only, but that he might gather together in one *the children of God that were scattered abroad*. The children being partakers of flesh and blood, he also took part of the same.—Here am I; and the *children* whom the Lord hath given me." Though we receive not the *power* or *privilege* to become the sons of God till after we believe in Christ; yet from *before the foundation of the world*, were we *predestinated to the adoption of children*, by Jesus Christ unto himself, according to the good pleasure of his will; and so in the esteem of God were considered as *children* even while as yet we lay *scattered abroad* under the ruins of the fall.*

Once more, Christ laid down his life as a *sacrifice of atonement*; and for whom did the priests under the law offer up the sacrifice? For those surely on whose behalf it was *sanctified* or set apart for that purpose. Some of the Jewish sacrifices were to make atonement for the sins of an individual, and others for the sins of the whole nation; but every sacrifice had its special appointment, and was supposed to atone for the sins of those, and those only, on whose behalf it was offered. Now Christ being about to offer himself a sacrifice for sin, spake on this wise, "For *their sakes* I *sanctify* myself, that they also may be sanctified through the truth." For their sakes, as though he had said, who were *given* me of the Father, I set myself apart as a victim to vengeance, that I may consecrate and present them faultless before the presence of my Father.†

III. Such *effects* are ascribed to the death of Christ as do not terminate upon all mankind.—Those for whom Christ died are represented as being *redeemed* by the shedding of his blood; "He hath *redeemed* us from the curse of the law, being made a curse for us."‡ But redemption includes the *forgiveness of sin*; (Eph. i. 7. Col. i. 14.) and we know that to be a blessing which doth not terminate upon all mankind.§ Farther, it is not only ascribed to

* Heb. vii. 22. ii. 10, 13, 14. John xi. 52. i. 12. Eph. i. 4, 5.

† John xvii. 9, 19.

‡ Gal. iii. 13.

§ P. I suppose has felt the force of this reasoning heretofore: and therefore if I am rightly informed, he disowns a *universal*

the death of Christ that pardon and acceptance are procured for all who return in his name, but that any return at all is attributed to the same cause. "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He gave himself for the church that he might sanctify and cleanse it. Our old man is said to be crucified with him, that the body of sin might be destroyed. But we see not these effects produced upon all mankind, nor are all mankind his peculiar people."

IV. Christ is said to have borne the sins of *many*; and the blood of the new covenant was shed for *many*, for the remission of sins.[†] The term *many*, it is allowed, when opposed to *one*,

redemption, supposing that properly speaking Christ did not by laying down his life redeem any man—that no person can be said to have been redeemed till he has believed in Christ. It is true we receive this blessing when we believe, as we then *receive the atonement*. It is then that we *have* redemption through his blood, even the forgiveness of sins: but as it does not follow from our receiving the atonement when we believe, that atonement was not properly made when Christ hung upon the cross; so neither does it follow from our *having* redemption when we believe that Christ did not properly redeem us when he laid down his life. Certain it is that the passage before cited (Gal. iii. 13.) refers not to what takes place on our believing, but to what was done at the time when Christ was made a curse for us by hanging upon the tree.

Though I apprehend for the reasons above that a being redeemed from the curse of the law, does not necessarily suppose the subject to be in the actual possession of that blessing; yet to understand it of any thing less than such a virtual redemption as effectually secured our enjoyment of deliverance in the fulness of time, is to reduce it to no meaning at all. We must either allow it to mean thus much, or say with P. that Christ in laying down his life for us, did not redeem any man; but this at present appears to me to be contradicting rather than explaining scripture.

* Tit. ii. 14. Eph. v. 26. Rom. vi. 6.

† Isai. liii. 12. Matt. xxvi. 18.

or to *few*, is sometimes used for an unlimited number: in one such instance it is put for all mankind. But it is self-evident that when no such opposition exists, it is always used for a limited number, and generally stands opposed to *all*. Who the "many" are in Isai. liii. 12. whose sins he bare, may be known by comparing it with the verse foregoing. "By his knowledge (that is, by the knowledge of him) shall my righteous servant *justify many*, *for he shall bear their iniquities*. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death: he was numbered with the transgressors, he bare the sin of *many* and made intercession for the transgressors." There is no reason that I know of to be given why the "many" whose sins he bare should be understood of any other persons than the "many" who by his knowledge are justified, and who it must be allowed, are not all mankind.

FOR THE CHRISTIAN MONITOR.

SLANDER.

And it came to pass, when she saw that he had left his garment in her hand and was fled forth; that she called unto the men of her house, and spake unto them saying, See, he hath brought in an Hebrew unto us, to mock us. Gen. xxxix. 13, 14.

"See, he hath brought in an Hebrew unto us to mock us!" Who hath brought in a stranger to degrade her family? Does the wicked woman intend to slander her own husband, as well as the immaculate Joseph? Yea, verily, the wife of Potiphar, captain of Pharaoh's guard, had a tongue that knew no law except that of convenience. She would as willingly calumniate her husband or nearest friend, as any other person, provided it suited her purpose. When the Hebrew had *fled forth*, when he had left his garment in her hand, which would render her insinuation probable, she called unto the *men* of the house, made a clamour, and with the same breath traduced her bosom companion, and the afflicted youth, who was torn from his father and sold to be a servant to Potiphar. Surely, we may say with the apostle James, "the tongue is a little

member, and boasteth great things. Behold how great a matter a little fire kindleth ! And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind : but the tongue can no man tame ; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

It is highly important that slanderers should be exhibited to the public, that they may be suitably punished by infamy ; for civil authority can institute no law that will reach every case, or even half the cases in which the tongue is used to the detriment of society ; and except traducers are exposed to odium, they will laugh in security at the ease with which they assassinate the reputation of those whom they envy, and triumph with scorn over defenceless purity. Shame and contempt are appropriate rewards for malice, pride, and revenge. This is the punishment to which they will arise in future. The character of the calumniator ought also to be painted in all its deformity. Let the backbiter and busy-body remain unmolested, and these hydras will soon start from every corner ; but apply the twinging rod, and the serpents will be subdued.

It is important to remark, in the first place, that the slanderer is commonly instigated by disappointment and a desire of revenge. The wife of Captain Potiphar, unexpectedly discovered that the young Hebrew was too pure to comply with her licentious desires ; and finding her efforts inefficacious, stung with shame, vexed with the frustration of her wishes, infuriate with revenge, she resolved to make Joseph's character, in the opinion of others, as contemptible as hers was in her own estimation. Had she not felt the sting of disappointment, had she not been conscious of the superior purity and goodness of the Hebrew servant, she never would have troubled herself about propagating a falsehood. By degrad

ing him, she thought to raise herself. Thus it is with all slanderers. They are instigated by some motives, and these cannot be good ones.

Revenge, perhaps, is the principal incitement to calumny. The propagator of slanders possessing a corrupt heart, is willing to believe others equally depraved; and more especially, is desirous that the community should think them so.

What would not a malicious heart do? It would injure an innocent, helpless, friendless, faithful, modest, and upright youth; whose situation ought to have excited compassion, whose dignity of character ought to have commanded respect, whose chastity of thought and unshaken attachment to virtue should have abashed impudence herself, and enkindled a hallowed flame of love. An envious person will speak evil of the most unexceptionable life, engaging deportment, amiable disposition, and unfeigned piety. Nothing is too sacred for profanation; even the holy religion of Jesus, public worship, and all divine ordinances, will be degraded, to accomplish the work of revenge.

It is even dangerous for a person to possess a benevolent, just, kind, compassionate, forgiving, generous disposition; it is dangerous to sustain a good moral character, or to enjoy the blessings of a bountiful Providence, for all these things will be subjects of envy, and occasions for slander. Because his own negligence and mismanagement are apparent, the backbiter will inform a stranger, that the man of a decent fortune has acquired it by oppression, injustice, and fraud. It must be sneeringly observed that a neighbour is *a great man*, and that his family think themselves too good for human society. Is a man respectable without much property? What little he possesses, it must be insinuated, was not obtained lawfully. There are many methods of slander, besides that of direct falsehood. An observation half completed, a mild expression embellished with a sagacious wink, or an assertion of unwillingness to injure the person's character, frequently speaks more than a volume could, and leaves a worse impression on the mind. Half the truth may be spoken greatly to one's disadvantage, but if the whole were related it would present the character in a very different light. To say that Joseph left his garment with a base woman, is true; but the circumstance of

her tearing it from him, instead of his taking it off, materially changes the aspect of affairs. From her story, it might have appeared very probable to her husband that the Hebrew had the criminal designs which she represented him to possess : but in reality the garment was a proof of his innocence and her iniquity.

Patiently to hear a character traduced and not attempt to vindicate it, is a species of slander. The perfect law of christian benevolence requires us to contradict whatever we know to be a false assertion, and to expose every malicious insinuation. Some sit down and smile at what they would not say themselves, and do not credit, but by silence tacitly admit the libel, and give it currency. It spreads, it gains publicity, it blazes, when they might have smothered it in its origin, and prevented all the mischief. Others repeat what their neighbours say, intending to propagate the slander and avoid the blame, because they were not the authors. Let it be remembered, such are equally criminal with the person who first invented the libel.

The wholesale and the retail dealers in calumny, are actuated by malice, pride, or disappointment. If a story were not repeated, its injury would be comparatively small and circumscribed ; but when it is handed from house to house, it soon extends to the whole community. The increase is very rapid ; for slanders, as reports, lose nothing by circulating. Very many new constructions and embellishments will be added, until the little insect becomes a deformed monster. At first only one person may be involved, and soon no inconsiderable number. Sometimes, eager curiosity, and a fondness for particular inquiry into the circumstances of a neighbour, may produce an ill report, and injure a good reputation. Intermeddling with other person's business frequently produces the same effect ; discovers foibles that need not be made public ; and by destroying confidence, injures the person who is made the subject of remark, as well as the community which denies him employment. Another method of promoting slander, is by associating with and countenancing the slanderer. This, perhaps, is as effectual as any other, for it furnishes the malignant person with a brazen front, and adds influence to his words. If they were backbiters, says the stranger, they would never be

admitted to respectable society ; and thus the venomous serpent is congealed until it gives a deadly bite. Public good requires that this deformed character should not be protected. Let offenders repent and reform, and then will their retrieved reputation be entitled to tenderness.

(To be continued.)

ON GOSSIPING IN THE HOUSE OF GOD.

There are some persons notoriously famous for volubility of speech, Dean Swift says, 'that their words come out like people from a church: the emptier it is, the faster they come.' Be this as it may, it is to be lamented, that many persons lay little or no restraint on themselves, but indulge in their chit-chat, even when they professedly come to worship God. The following dialogue is given as a specimen of what is but too common in most places of worship ; and therefore I shall not say whether it was overheard in *N. York* or in the country ;—yet, I hope, it will not only expose, but correct an evil that is too prevalent in both City and country audiences.

Mrs. *Chatterbox* was first in her seat, and was singing with the congregation, when Mrs. *Emptybox* came into the pew, smiling, nodding, court'sying most gracefully. Mrs. C. then returning nod for nod and smile for smile, thus began : 'How do you do this evening, Mrs. E. ? have you not had a cold walk ? how does Mr. Mr. E. and family do ?' "Thank ye kindly," said Mrs. E. "I am quite *pure* and *charming* ; and so are all at home." 'Well,' said Mrs. C. 'we have got one of my favourites going to preach to-night ; and I dare say we shall have a good sermon.' "I wish we may," replied the other lady : "but I have never heard him before." Then, as if by mutual consent, they joined the congregation in singing the concluding stanza.—When prayer was concluded, Mrs. *Chatterbox* began again to fill Mrs. *Emptybox*'s ear with the following strains : 'There was a good prayer ! so very suitable for every body ! O, he has got a fine gift !' "Yes, yes," said Mrs. E. "a very good prayer indeed, only rather too long :—

but do you hear this mighty-tighty tune !—why, nobody can join ; we must all sit mum.”—“ O yes,” said Mrs. C. ‘ ’tis horrid ! How stupid it is of the clerk to set a tune that hardly any one can sing but himself : he deserves to be told of it, and threatened for his pains.’—They were soon relieved, however, by the shortness of the hymn, and the appearance of Mr. —, who stood ready to begin his sermon. During its delivery, they now and then nodded and smiled at one another when any thing was said which Mrs. Chatterbox thought out of the common way. When the preacher sat down, she immediately asked Mrs. E. how she liked him, ‘ I’ll tell you by and bye,’ said Mrs. E. The ladies were now gratified in having a good tune ; and they sang most melodiously—at least in their own opinion. The moment the blessing was pronounced, Mrs. Emptybox thus proceeded : “ Now, Ma’am, I’ll be free and tell you, that your good man is no favourite of mine ; he is too dull and heavy, and got no *hellecution* in his delivery, as they call it. I liked his prayer much better than his sermon ; and I dare say he is a very good man in his way ; but I like a lively striking preacher.”—“ Dear me, Mrs. E. you surprise me ! To be sure, this was not one of his best times ; but he is a very deep preacher, and he preaches the doctrines very *clear*. Indeed, he is generally reckoned as sound as a bell. But I won’t dispute with you : tell when you will come to see me :—you have not been a great while ; I was at your house last, remember ; and my patience is almost gone.” “ Well, my dear Madam,” said Mrs. E. “ I will do myself the honour next week.”—They then left their pew, going on with their tittle tattle ; but as the reporter soon lost them in the crowd, he can give no more of their conversation at this time. However, it would be wrong in him not to remind all these gossiping creatures, that such conduct in the House of God is highly unbecoming and sinful ; that it may not only interrupt but stumble the truly serious hearers ; that if they whisper out loud, they must expect to be overheard and taken notice of ; and that they ought not to convert the House of God into the *House of Gossiping*.

REPORTER.

A LETTER TO AN AGED INQUIRER.

New-York, Feb. 15th, A. D. 1813.

MY DEAR SIR,

I am very far from arrogating to myself the office of your teacher; but may I not in this manner address you on the concerns of the soul, with all the respect and love which I feel, while your tenderness of spirit would render the living voice painful? You are not alone in your emotions; for my father, who is a venerable minister of Jesus, is prevented by his natural feelings from freely conversing with his own children on the subject of their personal religion, but he can write to them; and I am persuaded that multitudes who feel most, can say the least, about the state of their own hearts. It is natural that a person in the decline of life, when under the saving influence of the Holy Ghost, should have convictions more gradually increasing, and powerful, than are common to youth, in the time of their espousals. It might be expected too that you should be more slow of heart to believe, and less ready to admit the fact of your conversion after its real existence, than one of your daughters. The same grace operating on the almost inflexible mental habits of maturity, and on the pliable minds of youth, will produce *similar* but not *equal* effects.

Let me then, since I shall not expect an answer to be given to me, but to your own conscience and to God, ask, "has not the Lord caused you to perceive your own heart to be deceitful and wicked? Have you not despaired of saving yourself by your own efforts, and of being accepted on account of your own righteousness? Do you not believe that Christ died for sinners, and is both able and willing to deliver them from the pollutions and the punishment of sin? Are you not as conscious that you desire to be saved by Christ, as that you desire any temporal good? Do you not feel sin to be a grievous burden? Would it not afford you sincere pleasure to be assured, by one able to make good his words, that you should be kept from all sin in future? Do you not desire to enjoy the favour and friendship of God? Is not the law of God in your estimation good and reasonable? Have you not an increasing attachment to divine ordinances, because they exhibit to you the

holy, just, merciful God, and Saviour? Do you not love your friends the more for being, in your estimation, Christians? Do you not ardently wish both friends and enemies to become truly pious? Do you not feel some pain when dishonour is done to the cause of Christ? Are you not disposed now to choose God for your Father, and Christ for your teacher, atoning sacrifice, and king? Would you not wish to please God in all things? Are you not resolved, that, by the grace of God, you will seek after holy happiness, and the holy heaven? Do you not fear that your present convictions will subside before you become truly united to the Lord Jesus Christ? Do you not hope to meet the redeemed of the Lord in heaven, that you may unite with them in glorifying God, by being perfectly happy? Do you not daily pray for pardon, sanctification, and salvation? Can you not say that Christ is in your estimation the most precious gift of God to man? Do you not desire spiritual strength that you may be enabled to perform all the duties of a Christian?"

Dear, and respected sir, if you can answer these interrogations in the affirmative, you have twenty good and substantial reasons for believing, that you are no longer dead in trespasses and sins. You have twenty scriptural arguments to prove, that in a time when you thought not of the work which God was performing for you, and in a manner which you cannot comprehend, it pleased the Lord to make you a new creature in Christ Jesus. Seed was sown long ago in your mind, and now the influences of the Holy Ghost, like dew in the night, have descended, and made it grow. It was by believing the word of God, which is contained in the gospel of Jesus, that men were regenerated and passed from death to life in former times, and the same is the fact now.

You are determined not to judge hastily of your own state, on the favourable side, and I rejoice in it; but remember, that if God has wrought a work of faith and love on your heart, he gives you no permission to deny the actual influence of his blessed Spirit.

My dear Sir, excuse the liberty which I have taken in writing, and be assured that I regard you and your family with respect and much affection.

Extract from a Sermon, occasioned by the death of Mrs. MARY DELEZENNE, wife of Mr. Joseph E. Delezenne, and only daughter of Richard and Mary Chalk of this city.—Preached in the Baptist Meeting-House, Mulberry-Street, New-York, by Elder Archibald Maclay.—From Thes. iv. 13, 14.

Lastly, this subject is admirably calculated to alleviate our grief, when death hath bereft us of our christian friends and relations. It unfolds to our view a source of everlasting consolation, and lays a firm foundation for good hope through grace, amidst the ravages of death. It is fully adequate to sustain the mind under the sorrows of this evening; sorrows occasioned by the solemn event, to which I must now direct your attention, the death of our departed dear young friend Mrs. Delezenne. She possessed the unspeakable advantage of having a religious education, and of being brought up in the nurture and admonition of the Lord. To this source must be traced that sweetness of temper, and amiableness of conduct, which rendered her peculiarly dear to her parents, and which procured to her, the respect and esteem of her acquaintance. It was not however, till about five years ago that she was brought experimentally to taste that the Lord is gracious, and feel the vital influence of true religion. Previous to this period, her mind became gradually impressed with the importance of eternal things; which induced her to search the scriptures daily. The evil of sin, the deep depravity and corruption of her own heart, the absolute necessity of pardon and salvation through the peace-speaking blood of Jesus, in order to escape the wrath to come, were subjects which now engaged her attention. When labouring under the pressure of conscious guilt, it pleased the God of all grace who had wounded to heal. He manifested himself to her in mercy, while she was reading the sixth chapter of the Gospel by John. The veil, which concealed from her view the glory of Christ's character and the perfection of his atonement, was now removed; and, renouncing every other ground of hope as delusive and destructive, she was brought to place her entire dependance for salvation on that work which Jesus finished, when on the cross he suffered the just for the unjust, that he might bring us unto God. Under the teaching of the Holy Spirit, she soon made considera-

ble progress in divine knowledge; her views of the truth were clear and impressive; and she was enabled to live under its blessed influence.

She drank deep in the cup of affliction. She laboured nine years under that disorder which terminated in her death. During which period, at intervals she enjoyed tolerable health, and was as cheerfull as most young people are; but a little fatigue, or cold, would instantly produce a return of her complaint. In this way she continued until about three months before her death. What seemed to grieve her most, after she knew the Lord, and what she was often heard to regret, was, that on account of the weakly state of her body she could seldom attend the public worship of God. She was remarkably fond of singing the songs of Zion, and when able, always engaged with pleasure in that delightful exercise. About three months before she died, she attempted to join with her parents in singing, but was suddenly obliged to stop for want of breath, and observed with tears, "My lungs are almost gone, I shall never be able to sing again," nor was she ever known to attempt it afterwards. Her last sickness, which was very severe, continued about three months; but the presence of God and the consolations of the gospel afforded her wonderful support; so that she was enabled to bear her affliction with much patience and resignation, and was scarcely ever heard to utter a murmuring word. The sacred scriptures were the food of her soul, and she heard her parents and others read them with peculiar satisfaction. Some other books she was also fond of, particularly Mason's Spiritual Treasury. Feeling her strength of body daily to decrease, she perceived that her end was rapidly approaching, and met it with more than common fortitude. A short time before her death, on observing her mother shedding tears, she said, "Mother, I know you will sensibly feel the loss you are now to sustain; but weep not for me, as for one who has no hope; my hope is founded in the blood of the Lamb, and he will support me in the trying hour." At the same time she requested that a funeral sermon might be preached from the words of our text, after her death; and likewise pointed out the hymns she wished to be sung on the occasion, namely, the 20th hymn of our selection, and the 558 and 568 of Dr. Rippon's.

As her dissolution drew near, her bodily affliction became more severe, but her mind appeared to be serene and happy. About five weeks before her own death, she lost her only child, which must have been a severe stroke; but the Lord supported her under it. Her friends were astonished to observe with what patience she endured this bereavement, and her submission to the divine will. "I know," said she, "it is all for the best—the Lord's will be done." On the evening previous to that of her departure, she remarked, "I shall soon be freed from all my afflictions." Next morning about two o'clock, when labouring hard under affliction of body, she directed her eyes to heaven, and said, "Come, Lord Jesus, and take thy dying child!" A few hours after, she said, "It is long in coming:" meaning the hour of her departure. About eight o'clock in the evening she appeared to be much worse, and perceiving her expiring moment to be near at hand, she took her father's hand in one of hers, and her mother's in the other, and said "farewell, father; farewell, mother;" and then took hold of her husband's hand and said "farewell;" but could not, though she attempted it, articulate another word; and laying down her head instantly expired without a struggle or a groan.* Let me die the death of the righteous, and let my latter end be like hers! As a child, she was dutiful and affectionate; as a wife, she possessed those qualities in a high degree which were calculated to secure the esteem and affection of her husband; and as a christian, she adorned the doctrine of God our Saviour, in her life and in her death. She no doubt had her imperfections—these she felt and lamented; and it is not my wish to represent her in any other light than that in which she considered herself, a sinner saved by sovereign mercy.

To be Continued.

St. Bernard says, "Every good man's heart is the temple of God, and his house of prayer. Be thou in bed, abroad in thy fields, at home, in thy house, the place makes no difference:—thy prayers will consecrate and make it an habitation of God's spirit and gracious presence!"

ANOTHER CONTRIBUTION.

On the evening of the last Sabbath, a collection of 334 dollars was taken at the New Dutch Church, in Nassau-street, for the benefit of the Mission at Serampore.

ORDINATION.

In the Baptist Meeting-House, at New Town, L. I. on Monday, January 18, 1813, Mr. Joseph W. Griffith was ordained as Pastor of the Baptist Church, meeting in that place : Elder William Parkinson preached the ordination Sermon, and made the prayer at the laying on of hands ; Elder Samuel Carpenter gave the charge, and Elder John Seger gave the right hand of fellowship.

ORIGINAL POETRY.

These lines, on the death of their children, are affectionately inscribed to Mr. and Mrs. H—r by

Their obliged Servant,

J. M.

How shall pity tune her lyre
To relieve a parent's pain,
How shall sympathy inspire
Comfort by a poet's strain.
Comfort on a parent's heart
Could a line of mine impress,
Blunt affliction's poison'd dart,
Make the bosom's sorrow less ;
Happy should I be to write
What might calm a parent's woes,
Give the wounded breast delight,
Turn the thistle to a rose.
Mercy took your lambs away,
Bid them to the haven speed,
Caught them up to endless day
Ere the battle 'gan to bleed.

On the wings of angels bright,
They are fled to yonder spheres,
Where they reign in spotless white ;
Parents wipe away your tears.

Saw ye not that angel band,
Waiting for them in their flight ;
Saw ye not that wounded hand,
Open wide the gates of light ?

Where young cherubs tune their lays,
Feel devotion's purest fire ;
Where extatic seraph' praise,
Loudly sweep the sacred lyre ;

Where the suffering righteous meet
After all their toils are past,
Walk in white the golden street,
Taste the joys shall ever last ;

Where the soft parental tear
Never, never more shall start ;
Where no cry shall wound the ear,
And no pang shall pierce the heart ;

Lo they warble round the throne !
Loud their infant songs proclaim
Love, redeeming love alone,
Glory, glory to the Lamb !

Young, yet ripened for a throne,
Wash'd in the atoning blood,
Jesus claims them for his own ;
Parents, own the Saviour good !

Like the patient father say,
The Almighty kindly gave,
He may justly take away,
Kindle life or ope' the grave.

Never at his will repine,
Never murmur at his rod ;
Venerate the plan divine,
Loud extol the righteous God.

Greenwich Village, Feb. 6, 1813.